Lord's sake.[3] He ought to have said: 'For Thy sake', but [he means]: For the sake of Abraham, who called Thee Lord.

R. Johanan further said in the name of R. Simeon b. Yohai: How do you know that we must not try to placate a man in the time of his anger? Because it is said: My face will go and I will give thee rest.[4]

R. Johanan further said in the name of R. Simeon b. Yohai: From the day that the Holy One, blessed be He, created His world there was no man that praised the Holy One, blessed be He, until Leah came and praised Him. For it is said: This time will I praise the Lord.[5]

Reuben. [What is the meaning of 'Reuben'?][6] — R. Eleazar said: Leah said: See the difference between[7] my son and the son of my father-in-law. The son of my father-in-law voluntarily sold his birthright, for it is written: And he sold his birthright unto Jacob.[8] And, nonetheless, behold, it is written of him: And Esau hated Jacob,[9] and it is also written: And he said, is not he rightly named Jacob? for he hath supplanted me these two times.[10] My son, however, although Joseph took his birthright from him against his will — as it is written: But, for as much as he defiled his father's couch, his birthright was given unto the sons of Joseph,[11] — was not jealous of him. For it is written: And Reuben heard it, and delivered him out of their hand.[12]

Ruth. What is the meaning of Ruth? — R. Johanan said: Because she was privileged to be the ancestress of David, who saturated[13] the Holy One, blessed be He, with songs and hymns. How do we know that the name [of a person] has an effect [upon his life]?[14] — R. Eleazar said: Scripture says: Come, behold the works of the Lord, who hath made desolations in the earth.[15] Read not shammoth, ['desolations'], but shemoth, [names].

R. Johanan further said in the name of R. Simeon b. Yohai: A bad son[16] in a man's house is worse than the war of Gog and Magog. For it is said: A Psalm of David, when he fled from Absalom his son,[17] and it is written after that: Lord, how many are mine adversaries become! Many are they that rise up against me.[18] But in regard to the war of Gog and Magog it is written: Why are the nations in an uproar? And why do the peoples mutter in vain,[19] but, it is not written: 'How many are mine adversaries become!'

'A Psalm of David, when he fled from Absalom his son'. 'A Psalm of David'? He ought to have said: 'A Lamentation of David'! R. Simeon b. Abishalom said: A parable: To what is this to be compared? To a man who has a bond outstanding against him; until he pays it he worries[20] but after he has paid it, he rejoices. So was it with David. When the Holy One, blessed be He, said to him: Behold, I will raise up evil against thee out of thine own house,[21] he began worrying. He thought: it may be a slave or a bastard who will have no pity on me. When he saw that it was Absalom, he was glad, and therefore he said: 'A Psalm'.

R. Johanan further said in the name of R. Simeon b. Yohai: It is permitted to contend with the wicked in this world. For it is said: They that forsake the law praise the wicked, but such as keep the law contend with them.[22] It has been taught to the same effect: R. Dosthai son of R. Mattun says: It is permitted to contend with the wicked in this world. For it is said: 'They that forsake the law praise the wicked, etc.' — Should somebody whisper to you: But is it not written: Contend not with evil-doers, neither be thou envious against them that work unrighteousness,[23] then you may tell him: Only one whose conscience smites[24] him says so. In fact, 'Contend not with evil-doers', means, to be like them; 'neither be thou envious against them that work unrighteousness', means, to be like them. And so it is said: Let not thy heart envy sinners, but be in the fear of the Lord all the day.[25] But this is not so! For R. Isaac said: If you see a wicked man upon whom fortune[26] is smiling, do not attack him. For it is said: His ways prosper at all times.[27] And more than that, he is victorious in the